

The Gospel Messenger,

AND

SOUTHERN EPISCOPAL REGISTER.

VOL. IX.

MAY, 1832.

NO. 101.

FOR THE GOSPEL MESSENGER.

AN ADDRESS,

On the occasion of opening the Sunday School Building, delivered at St. Philip's Church, March 2d, 1832.

THE present occasion, my respected and beloved parishioners, is embraced to review briefly the history of our Congregation, and before I proceed, it is but justice to state that for the facts, I am chiefly indebted to the valuable publication of the Rev. Dr. Dalcho, entitled "An historical account of the Protestant Episcopal Church in South-Carolina."

One hundred and forty years have elapsed, since certain persons of this city formed themselves into a religious congregation, and called their Church, "St. Philip's Church." There have been (exclusive of the present incumbents) 15 assistant Ministers, (besides two who were afterwards Rectors) and 11 Rectors. Of these 26 Ministers, 16 resigned, and 10 died in the service of the parish. One* of these held the office of Rector, for 34 years, when from bodily infirmity he resigned, and 3 years after died, and his sepulchre is with us. Another† served for 44 years, first as Assistant Minister, and then as Rector. Two‡ of these Rectors have also held the high office of Commissary to the Bishop of London, and another|| that of Bishop of the Diocese.

The Congregation at first worshipped in a "large and stately" wooden building, which stood on Broad-street, and was taken down, when it was no longer needed. Of our present Church the celebrated Burke remarked, it "is spacious and executed in a very handsome taste, exceeding every thing of that kind which we have in America." To add to its capacity, its convenience, its beauty, alterations have from time to time been made. The enlargement of the grounds has promoted its security, and opened its noble architecture.

Our early history (1698) was signalized by a generous gift from Mrs. Coming of 17 acres of land, situated on Coming and the neighbouring streets. This constitutes the present glebes of St.

* The Rev. A. Garden.

† Bishop Smith.

‡ The Rev. Mr. Johnson and the Rev. Mr. Garden.

|| Bishop Smith.

Philip's and St. Michael's, having (as was just) being divided between the two parishes, which originally were but one parish. This property has been a source of income to the congregation, almost from its first formation, sufficiently large to relieve them greatly, under their necessary expenses.*

There have been two parsonage houses, both on this land, and the reason given for building the new parsonage house,† “inasmuch as by laying out the said streets the present parsonage will be much too confined, and made too public and inconvenient,” affectingly illustrates the prevailing kindness towards the Clergyman and his family. I need not invite you to look at that spacious, convenient, elegant edifice—a noble monument of the taste, the piety, the benevolence, and the public spirit of its worthy founders.

While these things were done, were other things of more importance left undone? Did the improvement of the material temple, and its appendages, absorb the zeal, and energy, and liberality of our fathers? No. They were especially solicitous for the improvement of the spiritual temple. In 1710 or 11, the very same year in which measures were taken for building the Church, in which we now are, a ‡School was instituted by the Society in England for Propagating the Gospel in Foreign Parts, and if it were not suggested by this congregation, it must have had *their* approbation, for its first master was the Rev. William Guy who was also their first Assistant Minister, and entered on both offices at the same time. The success of this school suggested to the Provincial Assembly the expediency of establishing free schools in all the parishes. And after *our* school (may I not so call it) became merged in the free school of the town, this congregation continued to take a deep interest in it, for their second Assistant Minister, Mr. John Lambert, was also its preceptor.

Of course in a school thus founded, thus governed, the most important knowledge was not put aside, or slightly noticed. The act of incorporation, dated 1712, while it makes provision for instruction in grammar, and other arts and sciences, requires the master “to catechise and instruct the youth in the principles of the Christian religion as professed in the Church of England.” This school was continued for about 60 years, that is, to the beginning of the revolution, when it was broken up for the want of teachers.

There remained a large class, among the young of the congregation, for whose religious instruction, it was not to be expected, that any *public* provision would be made. Their case awakened the Christian sympathy of our fathers, and chiefly through the influence, and exertions of the Rector (the Rev. Mr. A. Garden,) measures were instituted for instructing persons of colour in the nature of redemption, and other chief principles of the Christian religion.

* Other gifts were two thirds of a pew to the Assistant Minister, on condition of his preaching a New Year's sermon, and a pew bequeathed to the Rector, without conditions.

† It is probable the old parsonage house was given by Mrs. Coming.

‡ Dalcho, p. 98.

There were at one time 55 children and 15 adults, at another 70 children, and their improvement induced Commissary Garden to recommend a similar measure to other parishes. "He believed it would have a tendency to promote the welfare of the colonies, to increase their security, and improve the condition of the slaves, by showing them the necessity of piety and moral conduct in obedience to the will of God." These *special* measures having been pursued for 22 years, were discontinued, for the want of *lay*-teachers, but the catechising of the coloured children, at stated seasons by the Clergy, it is believed has never been intermitted, and within a few years, other means, perhaps the least liable to any objection, for the spiritual benefit of this too much neglected class, have been put in operation, (I allude to our Sunday School,) and not without a degree of encouraging success,

The foundation of another institution, by which the spiritual welfare not of the rising generation only, but of every member of the congregation might be greatly promoted was wisely laid by our fathers, as early as the year 1700, I mean a library. In this undertaking, our congregation was not exclusively concerned, but that they were so, in a more than ordinary degree, is evident from the fact, that one room in the parsonage house was "reserved," when it was built, "for the provincial library," and "appropriated for that use," and it "was placed under the care of the incumbent of the Church of England, in Charlestown for the time being, and in case of his death, or removal, the Church Wardens were to take charge of the books, &c. When or how this library was broken up, is unknown, but nothing of it now remains." This obvious means of usefulness, a parish library, appears to have been neglected for many years, and only revived within a few years, that is by our Sunday School Society.

Such are the prominent events in our past history. To day we begin to open, I humbly trust, I ardently hope, one of its brightest pages. It remains for you, brethren, under the good providence and grace of the Almighty, to say whether the wish and the hope shall be frustrated. Let our efforts be united, vigorous, persevering, and we shall bring the work which we this day commence to a happy accomplishment. It may now be as a grain of mustard seed which is less than the least of all seeds, but if it be sedulously fostered, it may become, as a great tree, fragrant, refreshing, and stretching its branches towards heaven. Thanks be to him who put it into the minds of some to recommend, and into the hearts of the liberal to encourage the purchase of yon edifice, valuable as an auxiliary to our Sunday School, our library, and all our parish societies, and as the incipient measure, the corner stone of a Church school, in which religious and secular knowledge shall not be divorced, in which the education of the soul, (simultaneously with that of the intellect and the heart,) shall be superlatively and sacredly pursued.

The beneficial influence of a Sunday School with respect to your own children, and also those neglected ones who, humanly speak-

ing, have no other means of knowing their danger, their duty, their destiny, needs not to be insisted on. It is comparatively new in our country,* indeed in all countries, for though co-eval with the Apostles' day, it has too long slumbered, and only of late revived. Improvements therefore may be expected, and they will of course be welcomed. Some disadvantages have attended its being held in the Church, and in particular the diminished number both of teachers and scholars in severe weather, but on the other hand, the recollections and ideas, awakened by the scenes of the holy temple, it is all important to retain. To sacrifice these to avoid those, would perhaps not be judicious. The young may be instructed and moved by visible signs as well as orally and by books. The School (so it seems to us) ought to be near the Church. The children should feel that the School and Church are one in their purposes. Let the latter then be in sight: let its bell be distinctly heard: let the distance be so small, that almost in a moment they can be there. Let them be assembled at the Church, and perceive that they pass from it, only to an adjoining apartment.

In Great Britain and our country, with few exceptions, the Sunday Schools are held in a room, under the Church, or joined to it, or close by, in the Church yard, and rarely distant from it. The providing such an accomodation, has resulted in the increase and efficiency of the schools. It is not necessary to remark that our building could scarcely have been more conveniently situated, had it been erected by ourselves. It commands a full, and the best view of our Church, and its soul speaking inclosure. The first motion of the bell or the organ could be heard.

Our library, originally an appendage to our Sunday School, is now open, on certain terms to all the members of the congregation. It is honourable to the present generation, to have again put in operation so obvious a means of usefulness, which the piety and wisdom of the founders of the congregation, as we have seen originated, but which intermediate generations seem to have overlooked. Kept in the Church, it must of course be limited to one or two cases. But it is now to have, as at the beginning, its own proper room, or, if need be, two or more rooms in a more accessible situation than the parsonage house. Here may be open shelves on which the pious and liberal may place such books as they cannot give, but willingly loan. Here a proper reading room on whose table religious periodicals and tracts may be always found, and in which the visitors may, by the interchange of ideas, refresh both the intellect and the heart.

One of the great advantages of our building, is its subserviency to the purposes of our religious societies generally. No one has had any experience, in their management, who does not know, that to attain their utmost effect, they must have a "local habitation." This thing is well understood elsewhere, as "Bartlett's Buildings"

* Allusion is here made to the Catechetical schools of the primitive Church, which were in fact, if not in name, Sunday Schools.

in London, and the noble structure in New-York called the American Bible Society-House, bear ample testimony. They attract attention to such Societies, as a monument or beacon, and give both an invitation to enter, and a new impulse to their members. Man is most affected by addresses to his affections and understanding, through his eyes.

But a strong point in our case is yet to be considered. A prominent advantage anticipated from our present attempt is the ultimate, it may be distant, but we will not despair of it, institution of a proper Church school. I mean a primary school, in which every member of this congregation who chooses it, may have his children educated, under the general superintendence of their Ministers, and a board of visitors of the best informed gentlemen and ladies of the congregation, and more especially under teachers of unexceptionable morality and piety. A school so governed and constituted would be a bond of union to us as a flock. Our children would grow up as brothers and sisters. The Clergy would, with comparative ease, become intimately acquainted with the people, (which is difficult now from their scattered residences, the time occupied in going from house to house, and the uncertainty of finding them at home) for they would often meet parents and guardians in the school room, and at least would have an opportunity of becoming acquainted with the character of their younger members. In such a school, we may reasonably hope, under the divine blessing, many would be inclined to devote themselves to the sacred ministry. But I cannot now enter into the detail of all its advantages direct and indirect. The opportunity for planting in the heart, while yet tender, the seeds of piety—the principles of gospel truth, is the chief ground of our anxiety on this occasion. This matter is well understood, and acted upon by other denominations of Christians. None are so negligent in relation to it as our own in this country. Let this just reproach be done away. I put it to your candour, whether, without some such arrangement, your children can ever obtain any religious instruction at school. Teaching is too often committed to irreligious, and even immoral men and pious teachers generally decline religious instruction for fear of giving offence to their employers of a different denomination, or else from false views of liberality. Let our's be a *Christian* institution, and known as such. Let judicious selections from the Bible, and not only human works, be studied. Let us not fall into the common error of "caring for none of those things," which relate to eternity. In an eager desire to cultivate the intellectual, social, and physical nature of man, let us not overlook the superior part of his nature, his moral powers. Skill and activity are eminently conducive to success in this world, but what is your son profited if he shall gain the whole world, and lose his soul! Let us remember he is created for possible manhood, and certain immortality, and while we attend to that branch of his education which relates to the former, bestow chief attention on that which concerns his eternal welfare. We are proposing no experiment. Need I remind you of

what I stated in the beginning of this discourse, that just such a school was instituted by our fathers, the founders of this Church? What fruits of enlightened piety and ardent zeal might we have reaped, had it been kept up not for 60 years only, but to our day! Is it not remarkable, that while a steady eye has been fixed, and thought and effort have not been wanting, on the improvement of our Church, so many successive generations of this congregation have neglected the means of usefulness of which we are speaking? Let it not be said that such schools belonged to other times and cannot succeed *now*. Such a school, though confined to charity-scholars, has been kept up by Trinity Church, New-York,* and it is but lately that I heard of a member of our congregation who attributed his preference for our faith, to the early impressions received at that school.

On Long-Island, in the same State, "the Christian Institute" formed on the plan I am recommending, and intended for pupils of all ages, has been, for several years, and is now flourishing. There are ~~only, if not two or three schools, and~~ colleges in the United States, in which the Christian religion as understood by our Church, is a part of the system of instruction. In this good old way, our brethren in England seem now more than ordinarily interested. It is a fundamental principle of King's College, London, "that every system of general education for the youth of a Christian community, ought to comprise instruction in the Christian religion, as an indispensable part, without which the acquisition of other branches of knowledge will be conducive neither to the happiness of individuals, nor to the welfare of the state." In the junior department there will be "a systematic inculcation of the soundest principles of religion and morality." In the senior department "religious and moral instruction in conformity with the principles of the established Church." The principal will give instruction twice a week "on the evidence of natural and revealed religion, and the doctrines and duties of Christianity." At the recent opening of this new college, the Bishop of London, in his sermon, insisted with earnestness on the great importance to society and the pupil himself "of imbuing the mind of youth with a sense of moral responsibility, as well as of storing it with worldly wisdom."

* Of this school, (a writer in the Churchman of March the 10th, says) "a wider claim of interest is opened in the beautiful union this school exhibits of religious instruction, and daily devotion, with the ordinary objects of intellectual education. For myself, Messrs. Editors, I would say, that when I hear the swelling hymn, or the voice of prayer, rising from the lips of the infant or youthful multitude, thus gathered from the abodes of poverty, and perhaps from the haunts of vice, commencing the studies of the day with the duties of piety, I cannot believe that their hearts are dead to impressions which I find to overpower my own, and therefore I cannot but believe, that it is a union blessed in its influence, upon their future character. Though the words of adoration may too often be thoughtlessly uttered, yet their influence is not always unfelt; and at any rate, the habits of piety are formed and strengthened, and that knowledge given, which however forgotten it may be for a time, sickness and sorrow will one day awaken to guide their feet into the paths of peace."

Even Schools & one if not two

In the same spirit, a late writer on the political state of France, says, "the march of intellect is dangerous without, but salutary if accompanied by correct morals."

A proper school is one in which the *whole* nature of man is more or less attended to, in which the elements of *all* knowledge are more or less inculcated. Such a school we desire and hope and pray to have in due season in our building—a school in which the basis of all instruction and all discipline shall be the Christian religion.

Happy to-day in the usefulness of our undertaking immediately before us, how much more so shall we be, what a joyful day will dawn upon us, when we shall be able to say, the parish school is re-established, and to inscribe on our walls in capitals visible to every eye turned towards our Church "St. Philip's School." Here is the Church, and here also is the school. May they be once more reunited, never to be separated. May they be the blessed means of bringing us all to Christ—to the peace and hope and joy of the believer in him.

FOR THE GOSPEL MESSENGER.

ON WEEK-DAY RELIGIOUS MEETINGS.

Suffer me, Messrs Editors, to place on your pages a few remarks, touching the above subject. Are such meetings forbidden by our Church? Certainly not. Neither are they enjoined. Our Church gives a sanction to them (we mean on other than fast and festival days of which we shall speak hereafter,) by the titles, "*Daily morning prayer: Daily evening prayer,*" and by appointing lessons to accompany those prayers for every day in the year. But that which is lawful is not always expedient. Let us enquire then first, Is it expedient to have a religious meeting (such as the Church permits) *every day in the year*? In cities, where the people can without much expense of time, go to the Church and return, mothers and mistresses and servants to their home, and men generally to their business, we are inclined to think daily public services are expedient. They have been from time immemorial in populous cities in Great Britain, and we believe have lately been commenced in the City of New-York. If the liturgy was longer than it is, or if by the addition of preaching, the time occupied in this religious service, was protracted so as to interfere with the occupations necessary to the comfort and support of oneself and family and to the relief of our fellow men; and it will be recollected, we are commanded in the scriptures to "labour that we may have to give to him that needeth," and it is said, "if any provide not for his own house he is worse than an infidel," I say religious meetings, incompatible with the discharge of these duties, would be not merely inexpedient, but absolutely unlawful. It is obvious that where the people reside at a distance from the Church, as in the country, the time consumed in going to and from public worship, would so much interfere with the claims of industry that it could never have been the design of our Church to sanction every day public services, in country parishes.

Secondly, Is it expedient to have public worship on those fasts and festivals of the Church, which occur on week days? The instruction, both by precept and example in the doctrines and duties of the gospel, which is embodied in the services for these occasions, is so complete, and imparted in a method so orderly, and interestingly calculated to make it impressive and abiding, that we do not hesitate to decide that they ought to be observed, whenever they can be without a manifest interference with those claims to which we have before referred.

The number of these fast and festival days never exceeds at the most thirty six. In the Churches, situated in towns, or villages, or thickly settled country parishes, we see nothing to prevent their being observed. But where the people are scattered, residing from 2 to 10 miles from the Church, we see not how they could be invited to attend public worship, on *so many week days*, without trespassing too much on their moral duties which it will be recollected are prescribed by the same divine authority as their religious duties, for "on these two commandments" not on one "hang all the law and the prophets." However this must be a matter for the consideration of each pastor.

The Church strongly recommends the observance of the days which are connected with the eventful history and illustrious characters of christianity. And there is no parish in which the chief of them, at least, may not with propriety be celebrated, as for example, for public humiliation, Ash-Wednesday and Good Friday; and for public thanksgiving and praise, Christmas, the Epiphany, Ascension day and the first Thursday in November. Would it not be an interesting custom, and lead to a consideration of the virtues of the primitive Saints generally, and to devout gratitude to him who sent forth these instruments of his bounty, if each parish would commemorate the day of the Saint from whom it derived its name, as St. Paul, St. Bartholomew, &c.?

Thirdly, On the supposition that these 36 days, which the Church specially recommends above any other week-days, for public religious services, are observed, is it expedient to have public worship, on other week-days selected by the Minister? Wednesdays and Fridays no doubt from respect to primitive custom, by which these days were so preferred, are thus selected in our city Churches, and we believe in some country parishes, the Friday before the Communion. We can perceive no objection to this course, provided the days selected be not too many, or the services too much protracted, so as to fill up the whole day, and cause the neglect of domestic, and other duties. If the days are so multiplied in country places, or the services so protracted any where, the same objections lie, as are specified under our first head.

Fourthly, We put the question, is not a preference (on the supposition that week-day services are held) due to fast and festival days for the reason, that they are recommended *by the Church*, and for the good reasons on which she does recommend them, viz. they being intimately connected with Christian history and biography,

as visible signs of most valuable truths. If a pastor overlooks these Church days, and selects other days for public worship, is he not in some degree (no doubt unintentionally) disparaging the wisdom of the Church? The question is, what are the best means of instructing and inciting the people? The Church recommends the fasts and festivals. You reply I cannot make it convenient to follow her advice in this respect. I prefer other days, being guided in my choice by some local circumstance. Is not this rather a bold step? May it not teach the people to undervalue the judgment of apostles, fathers and the collective Church; and to estimate too highly the individual opinion, (the very error of the dissenters) of their own Minister, who is so far, as this matter is concerned, a sort of parish Pope?

To conclude, It seems to the present writer, that if we do have week-day meetings, they should be on the days to which the Church gives a preference, that if other days are added, they ought not to be too many, at least in country parishes, and that no where should the services be so protracted as to interfere with a man's duties to himself and his neighbour, for though prayer and hearing the word of God are duties; in the life that now is, there are other duties of daily occurrence; for instance, a master must direct his household, a mother guard her children, children must go to school, servants must attend to their various and minute concerns, these must not be left undone, though the former be done. There need be no interference, and on the plan set forth by the Church, there is none, for her services, even during passion-week, which it will be recollected occurs only once a year, are never so protracted as to occupy the *whole* day. Services three or four times a-day are unknown to her system. She makes provision for only two services, morning and afternoon, and they need not occupy more than, the one an hour and a quarter, and the other three quarters of an hour, that is two hours in all; the rest of the day is wisely left for private and family devotion, and for the pursuits necessary to man's intellectual improvement, his health and sustenance, necessary for the care of the body, the mind, and the social affections. The care of the soul is indeed the supreme concern, but other cares are also natural, and obligatory. I will state a case. It will not be denied, that prayer on rising and retiring, in the chamber, and family prayer, morning and night, are duties. Now if people attend a public meeting at sunrise, and at ten o'clock, and at three in the afternoon, and at seven in the evening, is it not probable, that in many instances the private and household duties mentioned above will be omitted? Is it not almost unavoidable, that they will be insufficiently performed from the want of time, anxiety to be at the exciting meeting, and expenditure of devout emotion? Public worship is a duty, but so are closet and family worship. Ought either to monopolize our time, and displace the others?

A PLAIN MAN.

If good men are sad, it is not because they are good, but because they are not better.

FOR THE GOSPEL MESSENGER.

OPINION OF THE HOUSE OF BISHOPS IN GENERAL CONVENTION
ON REVIVALS.

You will probably not think it unseasonable to give the following extract a place in your Journal. The opinion of the House of Bishops, is not the law of the Church, and any of its members may dissent from it, and violate no absolute obligation of their relations as such. It cannot, however, but be regarded, whenever, and on whatever subject it is given out, as entitled to a respectful and serious consideration—nor can it ever consist either with sound churchmanship or becoming sobriety, not to be disposed to prefer it to our own. It is at least, the result of more experience and a more extended observation than may have been enjoyed by others generally; and it will be wise in us to admit, that what, under the sacred sense of their high responsibility, is sent forth to the world as their deliberate judgment and advice, may be safely received and applied.

PRESBYTER.

"There are seasons of religious sensibility, wherein it is more easy than under ordinary circumstances, to call the attention of the people to the things which belong to their everlasting peace. It is for the purpose of improving an opportunity of this description, that the remark is made; and accordingly we invite all serious persons of our communion, and especially the Ministers of the Gospel, to avail themselves of existing circumstances, for the sowing of the seed of Gospel doctrine; under the hope that through the influences of the Holy Spirit, it will bear fruit, thirty, sixty, and an hundred fold." * * * * "We are aware how easily there may take place counterfeit revivals of religion, and how often it has happened in different times and places. There are alluded to, what has been the effect of violent agitations of the passions, suddenly excited and soon subsiding. We neither aim nor rejoice at such revivals; perceiving nothing like them either in the word of God, or in the history of the primitive Church; nor any thing favouring them in the institutions of our own. Accordingly, when we refer to a growing attention to religion, we mean of that cast which is agreeable to "truth and soberness," and *congenial with the known devotions of the Church*. While we thus define the religious profession which we are desirous of perpetuating, we do not set up any institutions, as conceiving them to be acceptable to God, any further than as the *outward form* may be expressive of an *inward power*. But we do not aim at revivals of religion, in a departure from the principles of Christian worship, which we believe to have descended to us from Jesus Christ and his Apostles, through the channel of the primitive Church and of the Church of England."—*Pastoral Letter of the House of Bishops in 1814.*

In this age of preaching and profession, many, alas, overlook the immense importance of family and domestic instruction, and are far too remiss in visiting the fatherless and widow in their affliction and reading and explaining to them the oracles of God.

ON WRITING SERMONS WELL.

From Burdy's Life of the Rev. Philip Skellon.

To write a Sermon well is possibly more difficult than to compose equally well any other piece of prose of the same length. The biographer and historian have materials provided for them: their business then is, only to arrange with skill and express with perspicuity. The sermon writer, beside this, must find out materials for himself. He must therefore exercise his invention, no easy employment, which the others need not. While he is thus employed he must use also his judgment, in choosing or rejecting, amidst the wild variety his imagination presents. He must examine into the different motives and actions of men—restrain their unruly appetites by showing the consequence of indulgence—set before them their real interests—apply to them by powerful arguments and find out, if it be possible, the avenue to their hearts. He must fight against the passions and prejudices of the human race. He must strive also to make a man bear with himself, and tear out from his breast every corrupt desire. A biographic or historic composition, though but indifferently executed, often engages the attention of the reader by the facts it contains; but in sermons or works of morality or disputation, which consists more of arguments than of facts, the reader's attention must be secured chiefly by the ability of the composer.

LAY HELP IN THINGS SPIRITUAL.

The following sentiments of an excellently pious and learned Puritan, should be pondered by some ministers of religion of the present day, in England, and Scotland, and elsewhere.

“Another method and artifice, by which *false* teachers draw multitudes of disciples after them, is by granting to their ignorant and ambitious followers the *liberty of prophesying*, flattering them into a conceit of their excellent gifts and attainments, when, God knows, they had more need to be catechised, and taught the principles of Christianity, than undertake to expound and apply those profound mysteries unto others.

“Satan hath filled the Church and world with errors and troubles this way.

“When ignorant and unexperienced persons begin to think it a low and dull thing, to sit from year to year under other men's teachings, and to fancy they are wiser than their teachers, their pride will quickly tempt them to shew their ignorance, and that mischievous ignorance will prove dangerous to the truth, and troublesome to the Church. The apostle forbids the ordination of a *novice* lest he be puffed up and fall into the condemnation of the devil, and in 1 Timothy i. 7, he shews us the reason why some swerved and turned aside unto vain janglings, and it was this, that *they desired to be teachers of the law, neither understanding what they said, nor*

whereof they affirmed; that is, they affected to be preachers, though not able to speak congruously, with tolerable sense and reason.

"I do not here censure and condemn the use and exercise of the gifts of all private Christians. There are to be found amongst them some persons of raised parts, and answerable modesty and humility, who may be very useful when called to service in extraordinary cases, by the voice of providence; or exercise their gifts in a *probationary* way; or in due *subordination unto Christ's public officers and ordinances, by and with the consent of the Pastor and Congregation.*

"But when unqualified and uncalled persons undertake such a work out of the conceit and pride of their own hearts, or are allured to it by the crafty designs of erroneous teachers, partly to overthrow a public, regular, and standing ministry in the Church, to which end the Scriptures are manifestly abused, such as Jer. xxxi. 34, Rom. xii. 6., 1 Cor. xiv., 1 Peter iv-x., with many others: this is the practice I here censure, which, like a Trojan horse, hath sent forth multitudes of erroneous persons into the city of God, to infest and defile it.

"I cannot doubt but many a sincere Christian may be drawn into such an employment, which puts him into a capacity of honouring God in a more eminent way, which is a thing desirable to an honest and zealous heart; and that the temptation may be greatly strengthened upon them by the plausible suggestions of cunning seducers, who tell them that those ministers who oppose and condemn this practice, do it as men concerned for their own interest, as desirous to monopolize the work to themselves, and as envying the Lord's people; and that Christ hath given them a greater liberty in this case than those men will allow them. By this means they draw many after them and fix them in their erroneous ways.

"I have no mind at all here to expose the follies and mischiefs introduced this way, as neither being willing to grieve the hearts of the sincere on one side, nor gratify scoffing atheists and profane enemies to religion on the other side; only this I will and must say, that by this means the sacred Scriptures are most injuriously wrested, the peace and order of the Church disturbed, and a great many mistakes and errors introduced."

FLAVEL.

ADVICE TO RELIGIOUS ENQUIRERS.

From the Quarterly Review, Art. viii. No. 59.

In the first place, let us beg them to observe, carefully, whether the state of their feelings is not materially affected by their bodily health, and whether they do not find the former depressed in proportion as the latter is disordered. If they acknowledge this to be the case, we warn them against the weakness of supposing the health of their souls dependant on the state of their bodies; which they in fact do, by connecting the state of their salvation with the state of their spirits. They are guilty of the absurdity of making the favour of Heaven depend on a diseased liver, a

weak stomach, or a checked perspiration. Let them go to Abernethy, and not to the tabernacle.

But if, in despite of our admonition, they will go to this latter place, let them at least carry with them a knowledge of their own weakness and danger. Let them be aware that they have a large proportion of a faculty called imagination, which has caused more absurdity and misery in the world than they are aware of. Let them read Mr. Southey's *Life of Wesley* attentively, and say how many of the worthies there recorded thought themselves inspired when they were only beside themselves. If they should be inclined to doubt the influence of the power against which we are warning them, let them try the experiment of reading Mrs. Radcliffe's *Mysteries of Udolpho*, alone, at one o'clock in the morning, and by a rushlight, just to convince themselves that the imagination *may* be worked upon by unreal terrors. It might not be amiss to read Dugald Stewart's chapter on that faculty. But on this we do not insist.

We would now offer them a few words of advice respecting religious reading; and in doing so we drop all levity of manner. It is of great importance to them to observe in reading the scriptures, the striking difference between the dispensations of God in the times of our Saviour and his Apostles, and in our own. Then miracles were wrought on the bodies and minds of Christians, in order to establish the truth of the Gospel. That object being effected, miracles became rare, or ceased altogether. We must therefore be careful of applying expressions connected with a state of miraculous dispensation to the course of God's regular providence whether physical or moral.—Another caution we would have them bear in mind when reading those parts of the scriptures which relate to human corruption. Let them observe that St. Paul's argument in his Epistle to the Romans is, that no man can claim forgiveness or reward on his own merits, because every man is a sinner in the sight of God. This argument would have been as perfect had it been addressed to the Jews in the time of David, or to the Romans in that of Scipio, as it was then. It is not necessary to the argument that the picture of Jewish and Roman depravity in the time of Tiberius (which is an historical fact, as we may see in Josephus and Tacitus) should resemble human nature at all times. A man is not in greater or less need of a Saviour because he is more or less sinful, (for whosoever shall keep the whole law, and yet offend in one point, is guilty of all,) nor is it necessary, and it is very far from being expedient if it is not necessary, to represent human nature as a mass of pollution, in order to make redemption the only means of salvation.—Again, sincere and deep gratitude is to be felt for this redemption by the free mercy of God; and the best proof of our feeling this gratitude will be a constant and earnest endeavour to conform our thoughts, words and actions to the will of Him who is the object of it. These are the indispensable *effects*, as the sacrifice of Christ is the only *means* of salvation; and in forming our estimate of these, we must not only beware of that

partial view which takes in devotion and overlooks the active duties of christianity; but also of the common error respecting devotion, which makes it consist, not in a piety equally removed from indifference and enthusiasm, but in a passionate orgasm of theopathy; and of the not less common error respecting Christian duty, which makes it consist, not in self-government, but in the mortifications of an ascetic discipline; not in that course of action which a merciful God has caused to be the most effectual proof of faith, whilst he has appointed it the indispensable condition of receiving eternal blessings, but in a course of suffering which would purchase eternal happiness by temporal misery.

We are well aware that in what we have said respecting the danger to which sincere and well-intentioned, but narrow-minded men may expose their friends, by forcing upon them their own views or feelings, as essential to 'vital religion,' little regard will be given to our warnings, if they are supposed to proceed from a persuasion that their own notions are extravagant and erroneous. No man is willing to believe this of himself: but, in fact, it is not necessary that he should, in order to perceive the unfairness of the Procrustean practice of stretching or curtailing every one to his own standard. Truth is, indeed, one; but the impressions and sentiments resulting from its reception must ever be various in various minds, and some such varieties are neither avoidable nor blameable.

One word more to the friends of those whom we have been advising—let them beware of using the slightest persecution. Independently of every other objection, it will defeat its object. Gibbon has well remarked, that persons of imagination are always positive; and we need not add that to oppose a positive man is, generally, to confirm him in his opinion. But there is a reason for this positiveness in imaginative persons which Gibbon has not explained, and which, if we are successful in rendering it clear, will prove the propriety of our second caution. The premises from which the imaginative person reasons, perhaps correctly, will not be granted by the unimaginative person, and cannot be disproved by any argument that he can use. For example—a person declares that he has seen a ghost, and infers the probability of various ghost stories from the fact. Your never having seen a ghost in no way disproves his fact; nor do all the arguments which you can bring against the probability of such a fact, disprove it to him who knows it, so far as his impressions can be trusted to be a fact. It is, therefore, not by reasoning from *your* premises that you will effect any thing in disproving *his*. The only thing to be done is, to put him in way of being convinced that similar impressions have been fallacious, beginning with the most palpably absurd, and ascending by degrees till you arrive at the level of his own folly. Every person acquainted with the pride of human nature will believe, that this course of inductions will be attended to with less prejudice when set forth by a reasoning book than a dictating friend, and will therefore see the necessity of our second advice.

If too great excitability and power of imagination be observed in childhood, much may be done by a sound discipline to restrain it. Let the child be protected from the sheeted spectres of servants, and the boy from the Schidonis, and rattling curtains and palls of romance writers. Let his first ideas of the Almighty be those of a God of mercy, who gives him every blessing—who offers himself to childhood under the most benign of characters, as taking little children in his arms, and putting his hands upon them and blessing them. Let him be taught to 'see God in storms and hear him in the wind,' not as the 'poor Indian,' but by having his mind tutored to trace the regular course of God's providence in the most striking phenomena of natural science: and we see no objection, and little difficulty, in explaining to him so much of metaphysics as may enable him to unravel the associations of darkness and the churchyard; to be on his guard against imagination, (that enemy in the citadel,) and not to abandon himself to the impulses of the orator without suspecting the contagion of sympathy. Will our northern friends allow us to recommend, in addition to the inductions with which we have supplied him, that his mind be trained in the school of an acute and severe logic, (that logic which they affect to despise as they do its inventor,) lest a fallacy in argument may bind him to some fanatical conclusion which he had not been betrayed into by association, imagination, or sympathy?

We have been led into a longer article than we intended. But we cannot think that either our own or our reader's time has been wasted, if it prevent a single individual from being seduced by the weakness of his nature into the absurdities and miseries of superstition, that most striking of all the instances that—*corruptio optimi fit pessima*.

FOR THE GOSPEL MESSENGER.

CONSTITUTION AND CANONS OF THE P. E. CHURCH.

It is not an unfrequent inquiry of members of our Church, what is the rule of the Church relating to such and such particulars, or is there any rule of the Church? The Constitution and Canons of the Church, cannot be supposed to be in the hands of all of those whom they interest, and to whom it is desirable that they should be known. We think it expedient to insert them in our journal, in small portions, such as we can afford room for, from month to month. It may be useful to repeat the publication of them from year to year, so that the opportunity may be as fully had as possible, of acquaintance with them in their whole detail, and in reference to every matter of general interest.

The Constitution of the Protestant Episcopal Church in the United States of America.

Article I.—There shall be a General Convention of the Protestant Episcopal Church in the United States of America, at such time in every third year, and in such place, as shall be determined by the Convention; and in case there shall be an epidemic disease, or any

other good cause to render it necessary to alter the place fixed on for any such meeting of the Convention, the presiding Bishop shall have it in his power to appoint another convenient place (as near as may be to the place so fixed on) for the holding of such Convention; and special meetings may be called at other times, in the manner hereafter to be provided for; and this Church, in a majority of the States which shall have adopted this Constitution, shall be represented, before they shall proceed to business; except that the representation from two States shall be sufficient to adjourn: and in all business of the Convention, freedom of debate shall be allowed.

Article II.—The Church in each State shall be entitled to a representation of both the Clergy and the Laity, which representation shall consist of one or more deputies, not exceeding four of each order, chosen by the Convention of the State; and in all questions, when required by the clerical and lay representation from any State, each order shall have one vote; and the majority of suffrages by States shall be conclusive in each order, provided such majority comprehend a majority of the States represented in that order: the concurrence of both orders shall be necessary to constitute a vote of the Convention. If the Convention of any State should neglect or decline to appoint clerical deputies, or if, they should neglect, or decline to appoint lay deputies, or if any of those of either order appointed should neglect to attend, or be prevented by sickness or any other accident, such State shall nevertheless be considered as duly represented by such deputy or deputies as may attend, whether lay or clerical. And if, through the neglect of the Convention of any of the Churches which shall have adopted, or may hereafter adopt this Constitution, no deputies, either lay or clerical, should attend at any General Convention, the Church in such State shall nevertheless be bound by the acts of such Convention.

(To be continued.)

FAITHFULNESS TO THE SICK AND DYING.

(From the Christian Observer.)

It is about fifteen years since, that I officiated in a parish in the county of N——. The wife of a respectable and opulent farmer was in the constant habit of attending my ministry. She had often expressed high approbation of the discourses which she heard; but I had not observed in her any decided marks of a spiritual renewal of heart; or any very visible alteration in her life and deportment. At the expiration of one year she became seriously ill, and was considered by her medical attendant to be in imminent danger. In the early stage of her illness she had expressed a strong desire to see me; but this wish, through the counsel of her medical attendant, was not complied with; and I did not become acquainted with her illness and great danger for nearly a week or probably more, as she did not reside in my parish. Her anxiety to see me daily increased and she earnestly entreated her husband not to deny her so great and so much needed a gratification. He felt as he afterwards told

me, the utmost readiness to gratify such a desire, and was deeply distressed in not being allowed to do so; for he regarded her with the tenderest affection. But the directions and commands of the medical attendant were so positive and peremptory, that he durst not even indulge his own feelings, or yield to his wife's earnest entreaty; as he was repeatedly told that my visits would tend to increase her disorder, and the consequences of excitement from such an interview might prove even fatal. But, so great was her alarm of mind, and so oppressive her sense of guilt from having slighted or abused the means of grace which God had mercifully afforded her, that her state seemed to counteract all the united efforts of skill and medicine, and she evidently was daily becoming worse. Her husband as he afterwards informed me, had almost daily inquired, if he might be allowed to send for me to visit his distressed, and, as he feared dying wife; but he uniformly received the same reply from the medical gentleman: "If you do not wish the death of your wife, keep Mr. D. at a distance; for if he be permitted to attend her, I will no longer hold myself responsible for the issue, nor would you be giving me or my medicines any chance of success." A pious neighbour, however, sent me word how ill she was, and how distressingly alarmed she felt from the burden of guilt upon her conscience, and how very anxiously she desired to see me. On this information, I hastened to her house, and found her husband at home. He received me civilly, but coldly, and said that he was sorry I had taken the trouble to come, as he had the most positive directions from her medical friend not to allow me, or any one else, to visit her, with a view to converse on the subject of religion; with the assurance from him, that any additional agitation, under her present strongly excited system, would prove most injurious, and perhaps fatal. I said all I could to remove his fears, and repeatedly avowed my full conviction that all the objections of his medical friend to my visiting his afflicted and distressed wife, arose solely from his entire ignorance of the nature of true religion, and what would be the result of spiritual counsel, reading, or prayer to her now almost overwhelmed soul. He manifested great tenderness of affection for her during our conversation, and evidently laboured under a severe struggle in his mind, between a wish to gratify her earnest desire, and the fear lest his compliance with our united request, in opposition to the judgment and direction of the medical gentleman, should prove more injurious than beneficial. I believe that his fear of injury would have prevailed, if the pious neighbour before mentioned, who was in the sick room and heard my voice, had not approached, and said with tears, "I come with a request from your dear wife, that, if you love her, and would wish her either to live or die happy, you would permit Mr. D. to see her." Having said this she wept aloud. The husband now burst into tears, and, his affection prevailing over his fears, he said, "If it must be so, go to my wife; and may God bless your endeavours to do her good!" The kind neighbour went before me, to apprise

the afflicted sufferer of the permission granted to me to visit her, to converse and pray with her. On my entering the room, she made an effort to raise herself from the bed and to stretch out her hands towards me; but her weakness prevented this strong expression of her feelings, and she sank down again. Tears and broken words expressed at once her gratitude, her state, and her wishes.

I need not dwell on particulars. After a few minutes she became more calm, and was able to state to me her convictions, her sorrow of heart, and her fears. There was no peculiar difficulty in her case. A sick bed had been the means, under the blessing of the Holy Spirit, of leading her to serious self-examination, and had brought to her remembrance her sins, negligences, and ignorances; the means of grace slighted, convictions of guilt stifled, conscience trifled with; so that transgressions, which before had made little impression on her mind, now appeared of a crimson dye, and were felt as an intolerable burden on her conscience. By the blessing of God, I was enabled so to speak, and to apply his word to her state, that the precious promises which it contains were received in faith, and embraced with a willing mind, and found to be "the joy and rejoicing of her heart." The word of instruction being thus blessed by the Spirit of God to her soul, prayer was full of power and holy comfort; and after it was ended she said, "I am now quite a new person to what I was before. I now feel the love of Christ far exceeding all that I could desire or deserve. I am a wonder to myself. What a mighty and gracious change has the Spirit of Christ wrought in me! God bless you! I am happy and blessed indeed! How cruel it was not to allow you to come to see me in my distress! but it was all owing to their ignorance of the real comfort of the religion of Jesus Christ."—On my return to her husband, I informed him in what a composed and happy state of mind I had left his dear wife. He was now most thankful for the interview, and expressed his hope that I would repeat my visits as often as I had opportunity. He was sent for by his wife before I had left the house; and on his return to me, he said "that she had sent for him to tell him how kind it was to allow me to come to her, and to assure him that she was now quite happy." He added, "It is indeed truly wonderful to see the difference in so short a time. I am now ashamed and grieved that I ever for a moment prevented your visiting my house; and more especially as my dear wife has suffered so much distress of mind from my own ignorance, and from my too readily complying with the direction of my medical friend." In the evening her medical attendant called and found her lying quiet and composed in bed. On feeling her pulse, he turned, with a smile of satisfaction, and said to the nurse, "well I had my hopes that your mistress would be better from the change of medicine; but I did not really expect to find her so much improved since yesterday. She is now so composed, and every symptom is so favourable, that I pronounce her decidedly better, and, as I now hope, out of all danger." The nurse only replied, "Mr. D. was here to see her this morning, and she has been *better ever since*."—It may be proper

just to add, that she recovered from a lingering illness; and I have great pleasure in saying that her affliction was blessed to her and to her husband, and they both lived for many years, ornaments of the Gospel of Christ, and a blessing to many around them.

QUINQUAGENARIUS.

WILLIAM OF WYKEHAM'S WAY OF DOING GOOD.

Wykeham's munificence proceeded always from a constant generous principle, a true spirit of liberality. It was not owing to a casual impulse or a sudden emotion, but was the effect of mature deliberation and prudent choice. His enjoyment of riches consisted in employing them in acts of beneficence; and while they were increasing upon him, he was continually devising proper means of disposing of them for the good of the public: *not delaying it till the time of his death, when he could keep them no longer*; nor leaving to the care of others what he could better execute himself; but forming his good designs early, and as soon as he had the ability, putting them in execution, that he might have the satisfaction of seeing the beneficial effects of them; and that by constant observation and due experience he might, from time to time, improve and perfect them, so as to render them yet more beneficial.—*Lowth's Life of William of Wykeham.*

I LOVE THE SUNDAY SCHOOL.

1. Because instructing my class is a happy employment. I find heart-felt enjoyment in it. I cannot name now all the sources of enjoyment it furnishes. One is it gives me peace of conscience. I am doing my duty.

2. Because it is profitable to my own mind and heart. I must read and study to prepare for the lesson. My own knowledge is therefore increased. I must have feeling, and the right kind of feeling, to impart this knowledge to others. Hence my own heart is benefited. Moreover, I learn much of the human heart, and find many striking illustrations of Scripture passages respecting the sinfulness of men. I behold the operations of a sinful mind even when age and contact with a sinful world have not increased its depravity.

3. Because I am contributing to a fellow creature's happiness. I speak only of time. The religious truths I inculcate will impose powerful restraints upon wicked passions. They set vice and crime in its true light, and raise a loud warning against it. They will guard and shield the soul against ten thousand worldly evils, even if they do not sanctify.

4. Because I bear a part in bestowing blessings upon my country. The faithfully trained Sabbath scholar, as he rises to mature life, is an addition to the nation's moral wealth and strength. The million of Sabbath scholars now under instruction in our land will exert a happy and powerful influence over its dearest interests and its noblest destinies.

5. Because I am training immortal beings for eternal happiness. The truth I inculcate has a sanctifying power. It can make holy, being the quick and powerful word of God, and can qualify for glory. I aim at having this the result. And the hope that it will be, in any case, is a most "blessed hope." I hope those whom I now instruct in divine things will sit with me at Jesus' feet in heaven, and be taught by him, while we joyfully sing the eternal anthems of his praise. These are my reasons. I do love, I cannot but love the Sabbath school.—*Sabbath School Treasury.*

Extract of a Letter on the Times, by a Clergyman of Massachusetts.

[From the Cincinnati "Standard."]

The Editor of the Standard says, "the writer is one of the most judicious, devoted, and successful ministers of the present day; and his character and standing are such as to entitle his opinion, on the subject of revivals, to great weight with the whole religious community. We forbear to give his name, only because we have not his consent to do so, and wish to publish the letter before we could have time to obtain it. Our readers will mark the difference between his statements and views, and those which are so extensively prevalent at the present day."

February 10, 1832.

Dear Brother, * * * * It is time to inquire for the *good old paths and to walk in them*, when many are turning aside to new things and new measures, which I fear have much of human invention in them. * * * * Whether the truths I have preached, the manner of preaching them, and the measures pursued, correspond or not with the new divinity or the new measures of the day, I cannot tell. My general aim has been to fall in with the design of the Holy Spirit, which is, to bring sinners to Christ. I have endeavoured, therefore, to convince them of their lost condition, and of their entire dependence on the mercy of God. And I have found that the more deeply they felt this, the more earnest they were to press into the kingdom. * * * * I never resorted to means, which I did not think were warranted by the word of God. To venture upon expedients for effect, which I could not sustain by fair construction of the divine word, I have regarded as downright presumption. I have also exhibited the remedy which the gospel offers to sinners—the grace of God—the free pardon of sin through faith in Christ. This I have tried to spread out before them, in all its length and breadth and glorious efficacy. * * * * I feel, therefore, very anxious to know the truth more perfectly, and adopt all those measures, which the word of God sanctions. But I must be pardoned for not adopting those which, in my apprehension, have no other authority but the practice of the *self-styled* "revival men." Now I must think it wrong, for any set of men to arrogate to themselves the exclusive title of "revival men," and condemn all others who are really orthodox or evangelical, as not "revival men," because they do not come into their views and their mea-

asures. Every one who believes in Christ and loves God supremely, and maintains the Christian character, is a revival man, whether he be a minister or a layman. I love to see the man who comes to me with the spirit and faith of Christ, filled with love to souls, and willing to labour according to the *order of the gospel*. I bid him God speed. But I do not wish to see him who comes to me and says that all is wrong, who come to censure and condemn me, because I do not at once fall in with his plans, who throws out the insinuation that I am in the way, that the work cannot go on unless such and such measures are adopted. But such, at least, are some of the *self-styled* "revival men" of the day. A minister preaches the truth, but not in their way; he is blessed with a revival, but not in their mode. They say he is not a "revival man." I do not speak parables, but sober fact. But is it the way to promote the work of God, to awaken prejudice against the instruments, virtually to silence them, because they do not speak and act just as we do, because they have their way of exhibiting truth, and their method of managing, when it is the very way and method which is actually attended by the effusions of the Holy Spirit? Are not some beginning to rest on measures, and plans, and contrivances of their own inventions, to promote revivals, overlooking the sovereign grace of God? Do they not resemble the self-righteous, who are working their own passage to heaven, expecting to enter the haven of rest, without being beholden to the grace of God?

"May all who love Christ labour to promote His work. May they hold up each other's hands, and rejoice in each other's success. But we are so selfish that nothing is rightly done and said, which we ourselves do not do and say. * * * * The tendency of human nature, under powerful and wide spreading religious excitement, to spiritual pride, vain-glory, fanaticism, disorder and excess, is exceedingly strong. It needs the warmth and zeal of holy love, the meekness of humility, the power of divine knowledge and intelligence, the wisdom which cometh from above, to guide the Christian, and direct the mass of excited feeling in the narrow way, which leadeth unto life. But we have abundant reason to praise God for the great things he is doing for Zion. May we stand in our lot, and work while the day lasts. It is a comfort to think that the Lord knoweth them that are his, and that the imperfections and errors of his people will not prevent the accomplishment of his glorious purposes."

THE SPIRIT OF INNOVATION.

It has always been our settled opinion, and experience continually confirms us in the truth of it, that departures from the prescribed services and usages of the Church are invariably productive of mischief. That which the wisest and best of men have, after long deliberation, adopted, that which has proved for ages highly salutary, cannot with any advantage be set aside. Whatever may be the pretence of greater edification, or greater popularity for the

Church, we are convinced that the venerable presiding bishop of our American Church was correct when he resolved such pretences into "an exaltation of self." We have been led to these remarks by the perusal of an article from the last Episcopal Watchman, entitled "Hints." If ever there was a time when Episcopalians should adhere with great circumspection and attachment to the peculiarities of their worship, it is the present. Facts of fearful numbers and import might be given to show how soon people run into error when they set aside well tried and long prevailing rules. Why are other denominations dividing and subdividing? Some of them tell us the cause. They say that ecclesiastical order is too often disregarded, and that novelties are introduced into their worship, and through these novelties dangerous errors. The correspondent of the Watchman is correct in the spirit of his communication, when he insists that those are in the wrong who hope to make the Church popular by curtailing her services, and introducing fancies of their own. Those who cannot become interested in the entire services of the Church, will never make Churchmen on whom reliance can be placed. Can those who dislike the litany ever be in heart and soul, believers in the Lord Jesus Christ, as the great atonement for sin? Can they who dislike to hear the commandments read every week, be the most anxious friends of the morals of the community? So long as it is admitted on all hands, that the language of the Church in all her divisions of public worship is decidedly evangelical, why should the clergy or the laity ever wish to have it abridged? Who has the vanity to suppose that he can mend it? Who that has in exercise the affections of piety will be willing to leave out a single sentence? Go with "a penitent heart and lively faith" into the sanctuary and the service will not appear long. "The good old way" in which the Latimers, the Riddleys, the Hookers, the Scotts, the Joneses, the Horns, the Beveridges, and the Taylors, with hosts of holy men, delighted to send up their aspirations, will always prove, if faithfully employed, an effectual means of advancing the soul in the graces, and the mind in the knowledge of the Christian.—*Auburn Gospel Messenger.*

Extract from the Rev. Daniel Wilson's Tour on the Continent, 1823.

VOLTAIRE.

"As we drew near Geneva we passed Ferney, and I ran up to see the château where Voltaire lived, and the Church which, in hypocrisy the most detestable, he built near it. The Church is low and mean, the shelving roof reaching almost to the ground. It is inscribed to Almighty God. The usual sort of crucifix is within. Still it was something for Christianity to have forced such a man to acknowledge in any way her importance and truth. One of the first effects of the revival of true religion, or even of sound learning in France I should think, would be to lower the credit of this profligate, crafty, superficial, ignorant, incorrect writer. What plea can the poignancy of wit, or the force of satire, or the talent of ridi-

cule, or the possession of a fascinating style, or the power of brilliant description, or an extensive superficial knowledge of sciences, or an affected humanity on a few popular occasions, form, in a Christian country, for a man who employed them all, with a bitterness and ferocity of mind, amounting almost to madness, against the Christian religion and the person of the Saviour? It is an unhappy circumstance, that the present French Government, has mingled party politics with his name, and thus attached a new popularity to his impious works. Twenty years ago he was comparatively forgotten. No new edition of his writings was thought of. At the restoration in 1814, his tomb was disturbed, and indignities offered to his remains. The consequence of this ill-judged and petty revenge has been, that ten or more large editions of his works have been sold since—some of them in the form of small pamphlets, by a weekly publication, for the cottages of the poor.”*

“When I arrived at Paris, one of the first things I heard was, that a Bible Society had been formed at Ferney, chiefly by the aid of the Baron De Stael. What a noble triumph for Christianity over the most daring infidelity! It is delightful for me to be able to add, that a Protestant Church is about to be built at Ferney; and that so little have the principles of Voltaire succeeded in permanently effacing the memory of Christianity from the minds of men, even in his own village, that a contest is likely to arise amongst the two great bodies of Christians in France, as to which shall have the honour of raising a second edifice there, for the purposes of public worship in the name of Jesus Christ the Lord. I give the following extract with peculiar feelings of joy. The patronage of the French Government is a most gratifying circumstance indeed.

‘It is intended to erect a Protestant Church at Ferney, which will be at the same time, a monument of the triumph of Christian principles, and of the progress of religious liberty. The French Government has granted one hundred Napoleons for that purpose. The King of the Netherlands has given a donation of fifty Napoleons, to promote the object.’ Since it has been announced that a Protestant Church is in progress, the Roman Catholics have determined to erect a splendid structure there; and it is greatly to be feared that the completion of the Catholic Church, will reproach the tardiness and indifference of Protestants in affording the means of completing the yet unfinished erection designed for the Protestant worship.

LE CLERC'S OPINION OF EPISCOPACY.

The learned Le Clerc, the distinguished Presbyterian Divine of Amsterdam, who died nearly one hundred years ago, thus speaks of the Episcopal Church.

“I have always professed to believe that Episcopacy is of *apostolical* institution, and consequently very good and very lawful,

* See Christian Observer of February, 1825.

that man has no right to change it in any place unless it was impossible otherwise to reform the abuses that crept into Christianity; that it was justly preserved in England, where the reformation was practicable without altering it; and that therefore the Protestants in England, and other places where there are Bishops, do *very wrong* to separate from that discipline; that they would do still worse in attempting to destroy it, in order to set up presbytery, fanaticism, and anarchy. Things ought not to be turned into a chaos, nor people seen every where without a call, and without learning, pretending to inspiration. Nothing is more proper to prevent them than the Episcopal discipline."—*Auburn Gos. Mess.*

SUGGESTIONS.

Mr. Editor,—I have a suggestion or two to make to a certain class of persons—numerous I am sorry to say, in the Church and the world, who really suffer much pain themselves, and are the cause of a great deal to others. The suggestions I shall make, will, if faithfully complied with, clothe their own countenances in smiles, and impart serenity and peace to a very deserving portion of the community. The class of persons to whom I allude are those who to every call for money for benevolent purposes, make one unvaried answer—"we are pestered to death with such calls—we are called upon every day—why, really there are so many calls for money," &c.—and thus they either evade giving at all, or give sparingly, or at best, give with so bad a grace, that charity is robbed of half its virtue. Now I appeal to every person who has ever had any share in soliciting charitable contributions, if he is not in a multitude of cases received with precisely such language as this—if his heart has not been pained when he approached the house of such a Christian, and if the charity when doled out, has not come as though he were wringing drops of heart's blood from his subject, and not with the free, hearty and cheerful alacrity of a benevolent mind. Such persons appear to suffer a great deal, and I don't doubt but that they do suffer, and if they really wish to be delivered from such painful feelings, I can give a prescription which I warrant to effect a cure; and what is it? Is it to shut up the purse at once, and resolve never to give? or is it to hide one's self—to flee as from the plague—to deny yourself—to be "not at home" to every solicitation of every name and degree? It is neither of these; but simply to make a principle of giving. To do that from Christian principle which he now does from entreaty—from fear of shame, and from any other unworthy motive. Let a man sit down and calculate with himself what his resources, and what his expenses are, and what he can afford to give, and let him lay that aside as a sacred store, to be devoted to this express purpose and to nothing else, and then let him apportion it out to the various objects of Christian charity, according to his estimate of their comparative importance—always remembering to reserve something for contingent calls. Now let a man honestly try this method, and what a

different face will be put upon the whole system of charitable contributions. With what confidence will the solicitors ask, and with what pleasure will the solicited give! The offerings will themselves flow spontaneously into the treasury of the Lord. At the same time, when the Christian resolves to do so, let him put to himself a few supplemental considerations—let him reflect that he is not his own, but is bought with a price—let him call to mind the great importance of the objects which press upon him for charity—the fleeting nature of human life, and let him look forward to the bed of death, and to the judgment of the great day; under the influence of these feelings, let him settle the important point, how much he can afford to give. Should his income and his expenses be nearly equal—his next question would be, where can I retrench? What useless expenditure do I indulge in, that I can dispense with? How can I deny myself for Him who gave up his *life* for me? With such a spirit even a very careless enquiry would find out streams that might be turned into the sacred reservoir of Christian charity; and when will he reproach himself for such acts of self-denial? Will it be when his contributions have gladdened the city of our God—when the orphan and the widow call him blessed—when he lies upon the bed of death and anxiously looks back upon the past for some evidence that he is a child of God? Or will it be when he stands before his Saviour, and hears, “inasmuch as you did it unto one of the least of these my brethren, ye did it unto me?” I verily believe, Mr. Editor, that the time must come in our Church, when such a spirit shall pervade its members. Is it near at hand, or is its arrival postponed to some distant day? This is an important enquiry; for just in proportion to its nearness is the period for Zion to enlarge herself—to arise and shine, her light being come, and the glory of the Lord being risen upon her. G. H.

Epis. Watchman.

POETRY.

Selected.

“WHEREFORE I PRAISE THE DEAD MORE THAN THE LIVING.”

They dread no storm that lowers,
No perish'd joys bewail,
They pluck no thorn-clad flowers,
Nor drink of streams that fail;
There is no tear-drop in their eye,
Nor change upon their brow,
The placid bosom heaves no sigh,
Though all earth's idols bow.

Who are so greatly blest?
From whom hath sorrow fled?
Who find such deep unbroken rest
While all things toil!—THE DEAD!
The holy dead!—why weep ye so
Above their sable bier!
Twice blest! they have done with woe,
The LIVING claim the tear.

GOS. MESS.—VOL. IX.

Go to their sleeping bowers,
Deck their lone couch of clay,
With early Spring's uncoloured flowers,
And then they fade away,
Think of the amaranthine wreath,
The bright bowers never dim,
And tell me why thou fly'st from death!
Or hid'st thy friends from him?

WE dream, but THEY awake;
Dark visions mar our rest—
Mid thorns and snares our way we take,
And yet we mourn the blest!
For those who throng the eternal throne,
Lost are the tears we shed:
THEY are the living—they alone,
Whom thus we call THE DEAD.

FOR THE GOSPEL MESSENGER.

THE CHURCH CATECHISM VERSIFIED.

(Continued from page 87.)

THE LORD'S PRAYER.

A.—Our Father, who the universe didst frame,
 Our Father from whose love all blessings flow,
 Hallow'd forever be thy glorious name,
 By all the saints above, and men below.
 Soon may thy kingdom come, O gracious Lord!
 When we on earth, shall join the angelic host,
 And all be govern'd by thy sacred word,
 And by the guidance of the Holy Ghost:
 Thy will divine, amongst us mortals here
 On earth, implicitly be ever done,
 As it is always in a higher sphere,
 By ev'ry angel, seraph, pow'r, and throne.
 Forgive us Lord! forgive us here below,
 All the offences we have ever done;
 As we forgiveness for our brethren's show,
 May we expect forgiveness for our own:
 Permit us not by sin to be ensnar'd—
 Let no temptation our frail hearts entice—
 Our souls from this world's vain delusions guard,
 From Satan's toils, and ev'ry sensual vice.
 The sovereignty of all the world is thine—
 Omnipotence belongs to none but thee—
 All glory too, that attribute divine,
 Is thine—and so shall it forever be!—AMEN.

Q.—What dost thou of thy Lord God desire
 In this short prayer—when with uplifted eyes,
 And mind quite wrapt with a celestial fire,
 Thou dardest thy petitions to the skies?

A.—First, of the Lord my God, and heav'nly sire,
 His aid and kind assistance I implore,
 That he would give us all that we require,
 That as we ought, we may his name adore.
 Whatever blessings we may chance to want,
 I next beseech that He'd be pleas'd to send,
 And ev'ry necessary likewise grant,
 To clothe our bodies and our souls defend.
 I farther beg, that he would quite discharge
 Our long accounts—I cannot say how long,
 And take compassion upon all at large,
 That ever did us any harm or wrong.
 I also pray, that he would still defend,
 And by his mighty power keep us whole,
 From all the ills and dangers that attend,
 As well this mortal body, as the soul.
 All this, I trust, He'll of his mercy do,
 Through Jesus Christ, his ever blessed Son,
 And, for his sake, to all compassion show:
 Therefore, I say, Amen!—May this be done

(To be continued.)

RELIGIOUS INTELLIGENCE.

Diocesan Sunday School Society of South-Carolina.—The first annual report of the Board of Managers says: "Instead of scattered reports, emanating from several societies and forwarded in distinct and separate documents to the 'Union,' we can now pursue the more useful and less complicated course of extracting from each such intelligence as may be desirable, and condensing all the valuable and interesting information connected with our Sunday Schools, into one general report. By this means, all the tributary streams of information are conveyed into one channel, and from thence are communicated to the great reservoir, and are therefrom distributed far and wide for the edification of the Church and the building up of the 'walls of Zion.'" It has 8 auxiliaries, from which are reported 103 Teachers, 553 white and 200 coloured Scholars. Sales from the Depository have been made to the amount of \$250. Parochial Libraries are strongly recommended. "A very small annual contribution from each individual in a congregation would assist in extending the libraries and the consequent means of usefulness, of which they are eminently productive, and wherever it can be done, the Board would suggest, as worthy of consideration, whether it would not be beneficial to subscribe to the works issued from time to time from the Episcopal Press at New-York."

* * "In reference to our coloured population, it will be perceived, they have not been forgotten in the anxiety of our societies to diffuse religious information and to increase the spread of the

Redeemer's kingdom. It is, the Board conceive, a matter of infinite moment, not only to the Church but to society at large, that this portion of God's people should be brought into the sheepfold of Christ, and should be possessed of that lovely spirit of the gospel, which advises, in whatever state we are, 'therewith to be content.' This can be accomplished, and accomplished only by imparting to them sound, practical, religious instruction—by spreading out before them the gospel scheme of salvation plainly and intelligibly, and instructing them accurately in the sense and value of the precepts of the meek and lowly Saviour, who took upon himself the form of a *servant*, and humbled himself unto the death of the cross, that 'he might make us kings and priests unto God.'"

Adverting to the gratifying fact that the greater portion of the teachers are communicants the report says, "The circumstance is an encouraging one, inasmuch as it is calculated to increase the confidence of the parents in committing their children to the instruction of those, who, having solemnly made a profession of religion, may be supposed to be qualified, from their own experience, to teach others what is 'the good and acceptable and perfect will of God.'"

The want of books adapted to the higher classes is stated to be an inconvenience, and the removal of it is earnestly solicited from the "Union." St. Paul's parish, for the more advanced scholars has made use of Porteus' Evidences of Christianity and the Episcopal Manual.

St. Luke's Parish.—At the Chapel of the Holy Trinity, Grahamville, on the 18th of March, 46 persons were confirmed—a larger number than is remembered to have been confirmed at any one time, in either of our country churches.

Domestic and Foreign Missionary Society of the Protestant Episcopal Church.—The periodical paper for March has a view of the Church at Chunar, erected by the "Church Missionary Society," and a brief account of the operations and success of that Society in India. It contains also reports from 8 of the Missionaries in remote parts of our country. At the Green Bay School there are 68 Boarders. At Detroit 42 Communicants. At Tallahassee, the Rev. Mr. Bragg had preached to large and attentive Congregations. He writes, "Many voices were united both in *singing* and *responding*, and it is hoped there were some in our assembly, who 'worshipped the Lord in the beauty of holiness.'"

"The next Sabbath, (the 15th inst.) I preached, by appointment and request, at the dwelling-house of J. P., Esq. about 12 miles from Tallahassee. A few families having a decided preference for the ordinances and institutions of our Church, reside in that neighbourhood, and appear fully resolved to erect a log-house, the ensuing summer, for stated worship.

"Last Sabbath, (22d inst.) I was again permitted to meet, in Tallahassee, a large and respectable congregation, whose deportment

was exemplary and serious from the commencement to the close of divine service. My next appointment for preaching, (to be fulfilled on the 29th,) has been made with a view to the accommodation of those families composing the settlement in which the former Missionary, the lamented Rev. H. N. Gray, last resided, and where his remains now rest. * * *

"No person, residing at a distance from this Territory, and in the full enjoyment of Christian privileges, can form a correct opinion of the numerous disadvantages, and spiritual wants of the inhabitants of Florida, without some acquaintance with the usual effects of emigration, and especially the *immoral influence* which society must feel, in a greater or less degree, in the *absence of appointed means of grace*. Perhaps in no portion of the United States recently settled, and of equal population, is there *such an amount of intelligence*, as Middle Florida exhibits. Hence the importance of prompt and efficient measures to lay the foundation of 'pure and undefiled religion' broad and deep. With the blessing of Providence, *two things* might contribute largely to this end, and promote the benevolent designs of the Missionary Society of our Church, viz. the immediate erection of an edifice for public worship in Tallahassee, and the stated ministrations of the sanctuary. * * *

"Yesterday a meeting of the Vestry was held, in which it was resolved to *solicit aid from the northern Churches*, to erect a suitable house for public worship, *on a pledge* of raising \$500 a year (in the three neighbourhoods above specified, for the permanent support of the ministry at this station."

The Executive Committee of the Society have recently appropriated \$200 for one year to aid in the support of a clergyman at Jacksonville, (Missouri,) \$200 for the like purpose to the Church at Greensborough, (Alabama,) and an equal amount to the Church at Huntsville, in the same State.

The Episcopalians at Jacksonville have pledged themselves to pay \$300 per annum, for the services of a minister, in addition to the salary allowed by the Society. The Vestry at Greensborough do not say how much may be expected from the contributions of the congregation; but they promise that no exertions shall be spared to provide for the comfort of any pious and intelligent clergyman who will come among them. A lot has been generously given for the location of a Church edifice, and nearly enough money subscribed to insure its completion.

At Huntsville an individual has subscribed \$700 towards the erection of a Church.

General Sunday School Union.—The following scheme for the promotion of the objects of this excellent institution, is respectfully submitted to the consideration of the Clergy, by the Executive Committee.

"That each Protestant Episcopal Clergyman in the United States, having charge of a Parish, should have an annual collection in the Church thereof, or a sum raised by such other mode as may be

deemed expedient, which sum upon being transmitted to the Treasurer of the Union, shall pass to the credit of the Church making the contribution, and be refunded to the full amount, in such books as may be ordered from time to time.

"The first great object proposed to be attained by this plan, if *generally adopted*, is to place at the disposal of the Executive Committee a *sufficient amount of capital*, to enable them to proceed with considerable rapidity in the execution of the proposed series of well-selected Library Books: the second, and by far the most important, is, that in a mode entirely unexceptionable, and of easy accomplishment, *every Parish* in our widely extended country may thus, *in time*, become possessed of a most valuable *Sunday School and Juvenile Parish Library*."

"The appeal recently made to Episcopalians in behalf of the *Stereotype Fund* of the Institution, has, it is most humiliating to acknowledge, been without success: not a *single dollar* has as yet reached our treasury to cheer and animate us in the prosecution of the great work committed to our hands.

"Once more in acquittal of *our own* responsibility, and as an unequivocal evidence of our deep and enduring interest in the moral and religious culture of the rising generation, we make in *this mode* our appeal to the Church.

"If funds cannot be *given*, let them be *loaned*, to be repaid to the *full amount* in valuable books. And if they cannot be *loaned*, and our noble Institution must fail in consequence thereof, in the full accomplishment of its high destinies, let the *responsibility* of that failure rest not upon those whose *gratuitous* mental and physical labours have, by the blessing of God, thus far borne it safely and prosperously, but upon those who are as sacredly bound as themselves by every consideration that can influence the mind, and furnish motives to exertion, to the Christian, the patriot, and the philanthropist, to respond in acts of liberality and encouragement to the various appeals which have from time to time been made to them. Is it reasonable or just, to demand from us in tones of dissatisfaction and disappointment—and in such tones we have sometimes been addressed—that which for want of pecuniary ability, it is utterly impossible to furnish? Again then, we say, *loan us funds*, and as fast as possible, books shall be returned to their *full amount*."

Rev. Edward Rutledge.—We have been gratified by the notices in several of our religious periodicals, of the death of this excellent Minister. The following tributes are as just as they are interesting and instructive:

"It is seldom that human nature assumes so lovely an aspect as was presented in the character of our departed friend. Intelligent, guileless, noble, generous, the very spirit of disinterestedness pervaded his whole soul, attracting to him the confidence and affection of all who knew him. His uniform cheerfulness and unvarying suavity of temper combining with his intelligence and piety, rendered him a delightful companion and friend. He early consecrated

his natural endowments and various acquisitions on the altar of religion. And the graces of Christianity have seldom been grafted on a stock of so much moral loveliness. As a servant of the cross, he was clear, strong, and unshrinking in his expositions of the great doctrines of the gospel, while faithfulness in these respects was tempered by an address and style at once earnest, insinuating, and affectionate. The all-sufficiency of the Christian system, and the insufficiency of man, and of mere mortal efforts, unsustained by the gracious influence of the Holy Spirit, were the favourite topics of his pulpit exercises. And many in our various Churches of this city will long remember the affectionate zeal with which he pressed on their thoughts the great concerns of a future life. * * The Church mourns a gifted and faithful son: society a truly Christian ornament: the domestic hearth a father, husband, and guide. Let us not murmur, lest the gentle spirit of our departed brother should remind us, that he has been called by that Master in reliance on whose merits he has gone to reap, in bliss and glory, the covenanted rewards of personal holiness and ministerial fidelity."—*Pro. Epis.*

The Churchman, printed at New-York, says, "The most prominent feature in the character of Mr. Rutledge, was an unpretending disposition. There have been few men less disposed to assume than he was, and the estimate which he formed of himself was far lower than that formed by his friends. He was constitutionally amiable. If ever a gentle and a kind heart rested in a human bosom, there was such a one in the bosom of Edward Rutledge. Respect for the feelings of others was a part of his nature. Controversy was painful to him; he entertained opinions for himself, but obtruded them on no man. He would maintain his view of truth, when truth was assaulted, but it was with an absence of all bitterness. He commonly, on disputed points, said no more than was necessary to bear witness to what he thought true, being ever of opinion, that to love his fellow-beings was more pleasant and more profitable, than to dispute with them. He had a sacred regard for the characters of other men. In the course of a long and most intimate friendship, the past enjoyments of which are now endeared to the writer of these remarks, by many pleasant, though mournful recollections, it is not remembered that he ever heard his friend speak ill of a human being; and often, very often has he witnessed the generous warmth with which he stepped forward to defend the absent, when attacked, and interposed to shield their motives and their actions from unkind or harsh constructions. * * He had an especial love for the poor. His prayers, his purse, and his advice, were ever at their service. The writer of this sketch cannot but remember the oft-repeated expressions of satisfaction in which he would declare the high gratification received on the Lord's day, when he had been ministering to the spiritual wants of some poor and destitute congregation. * * * He met death with the calmness and composure of a Christian; and among the last words he uttered, were those calling on friends around him to bear witness that his sole hope and dependance was in the atoning merits

of the *Lord Jesus Christ*. To sum up his character in a single phrase, Mr. Rutledge was a Christian gentleman."

Easter Collections in the Eastern Diocese.—The amount is to be appropriated to missionary purposes within the diocese. The Bishop thus recommends the excellent design. "Consider, I beseech you, what respect and obedience to our Convention require of us; what as Christians we ought to do in propagating the Gospel of the blessed Redeemer; what as Churchmen in building up the waste places of Zion; what charity requires for our suffering brethren; and what the noble example, the very great efforts of other Christians should stimulate us to do. The Convention requires, what is very reasonable, that, after due information given, the collection be attempted in every Church. Each individual, of course, will give according as God has given him the heart and means. No one, we believe, will be the less rich or the less happy for what he thus gives; and if each one will give but a little, the amount of these collections will be a very great blessing to our Churches, and very much promote the increase of pure and undefiled religion. As Christians we should let none go before us in this noblest of all charities; as Churchmen, to act consistently with what we profess, we should lead the way."

Cholera.—The Bishop of Chester's (J. B. Sumner) Circular to the Clergy of the Church of England.

"*Reverend Sir:*—I am induced to address you upon the subject of that pestilential disease which has proved so fatal in many other countries, and has now appeared in our own; and which seems intended to warn us as a nation to consider our ways, and to turn towards God in repentance and prayer.

"I therefore recommend you to bring the subject before those who are placed under your pastoral care, and to invite them during the continuance of this awful visitation, to attend an additional weekly service in the Church, and to join with you in deprecating the judgments of God. *It is one of the excellencies of our Liturgy, that it is adapted to every occasion,* and I need not remind you of those parts of the Holy Scriptures which are perfectly suited to lectures at such a season. But as national sins are the sins of individuals, I cannot avoid mentioning *three* evils, which demand particular attention, viz: Intemperance, profanation of the Lord's day, and neglect of family devotion, instruction, and superintendence.

"Should our present dangers lead, through divine grace, to repentance and reformation, we have scriptural reason to indulge a humble hope that the judgments of God may be averted. At least, those will not be unprepared to meet them who are found at peace with God, through faith in Jesus Christ, and are walking before him in righteousness and holiness.

"I remain, Rev. Sir, your affectionate brother,

J. B. CHESTER."

NEW PUBLICATIONS.

The Theological Library, about to be published in England.—The author of the forth-coming History of the Church in Ireland, is the Rev C. R. Elrington, D. D. Regius Professor of Divinity in the University of Dublin. Of Professor Elrington, our English correspondent says, "he is of all men the fittest for this difficult undertaking. He is deeply learned in all matters of Ecclesiastical History and Theology."

Of the Rev. Edward Smedly, M. A. who is to furnish the History of the Reformed Church in France, our correspondent writes, "he is a scholar, a poet, and a sound divine. His history of the French Protestants will be brought down to the present time. He is taking immense pains to procure the most authentic information; and I anticipate a high treat from his volume."

The Rev. Henry John Rose, the translator of Neander, who is to furnish the History of Liturgies, is brother, he informs us, of the Christian Advocate—"learned, modest, and one of the soundest Churchmen I ever met with."

Of Mr. James Nichols, who is to write the Life of Grotius, he says, "he is a printer; and there is, I believe, no man living more thoroughly acquainted with the ecclesiastical history of Holland and of Europe in Grotius' time. I rejoice that the antidote to Mr. Charles Butler's (the Romanist) life of Grotius is to come from his hands."—*Banner of the Church.*

Valuable Work Expected.—We learn from the London Congregational Magazine for February, that the late reverend and right honourable the Earl of Bridgewater, in his last will and testament, directed his trustees to lay out and invest in the public funds the sum of eight thousand pounds, to be paid to some person or persons who should be appointed by the President of the Royal Society, to write and publish a work on the Power, Wisdom, and Goodness of God, as manifested in the Creation; illustrating such work by all reasonable argument. For the purpose of acquiring the most able assistance, the late President of the Royal Society was induced to request the aid of the Archbishop of Canterbury and the Bishop of London. With their concurrence, after much deliberation, the work has been placed in the hands of the following gentlemen, and it is arranged that Mr. Murray shall publish, in a series of treatises, "*The Theology of Natural History*," as follows:—The Mechanism of the human frame, Sir Charles Bell.—On Geology and Mineralogy, Rev. Dr. William Buckland.—The Adaptation of External Nature to the Moral Condition of Man, Rev. Dr. Chalmers.—The Adaptation of External Nature to the Physical Condition of Man, John Kidd, M. D.—The Habits and Instincts of Animals, Rev. William Kirby.—Chemistry and Meteorology, Dr. Prout.—Human and Comparative Anatomy and Physiology, and Vegetable Physiology, Dr. Peter Mark Roget.—Astronomy and General Physics, Rev. William Whewell.—*Churchman.*

Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.

The Librarian acknowledges the following donations:—

By the Rev. Dr. Gadsden.—Essay on the application of Abstract Reasoning to the Christian Doctrines; originally published as an introduction to Edwards on the Will; by the author of Natural History of Enthusiasm, 12mo. Boston and New-York, 1832.

By Thomas S. Grimké, Esq.—The Missionary Herald for 1832, Nos 2, 3, 4, (pamphlet): A Tribute to the Memory of the late Jeremiah Evarts, 1 sq. &c. By Gardner Spring, D. D. (pamphlet) pp. 32.

By Rev. Edward Thomas.—Towers' Illustrations of Prophecy, 2 vols. 8vo. London, 1796: La Liturgie de L'Eglise Anglicane, 8vo. Dublin, 1786: A collection of scarce and valuable Tracts, 8vo. London, 1711: The Doctrine of Original Sin, according to Scripture, Reason, and Experience, 8vo. London, 1756: Castellio's Latin Bible, vol. 2d, London, 1726, 12mo: Aphorismi Theologiæ Christianæ, Auctore, Joh. Cloppenbergio, 24mo. Franckerae, 1648: also, 2 vols. in German.

CALENDAR FOR MAY.

1. St. Philip and St. James.
6. 2d Sunday after Easter.
9. Pinckney Lecture.

13. 3d Sunday after Easter.
20. 4th Sunday after Easter.
27. 5th Sunday after Easter.